ISLAMIC STUDIES, ORIENTALISTS AND MUSLIM SCHOLARS

by

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FOREWORD

This brochure is the translation of the paper written in Arabic for the International Seminar on 'Islam and Orientalists' organised by the Dārul Musannifīn, 'Āzamgarh, from Rabī-ul-Ākhir 26 to 28, 1402 A. H. (February 21 to 23, 1982 A.D.). The writer had to undertake a journey to Hijāz by the end of January 1982, for participating in certain conferences from where he was able to return on the 15th February, 1982. His heavy schedule of engagements abroad did not permit him to write anything on the subject. On return he came across a tragic event which left him completely disturbed and disconcerted rendering him unable to devote his attention to any literary pursuit. This was the untimely death of his nephew Molvi Syed Muhammad Thānī. More than a right hand to the writer, the late Syed Muhammad Thānī was editor of the journal *Rizwān* and author of several works like the *Sawāneh Maulānā*

Muhammad Yūsuf Kandhalwī and *Hayāt-i-Khalīl*. The writer of these lines was dejected and depressed while only four days were to go before the Seminar was to begin. The next two days were spent in receiving friends and sympathisers calling upon the writer to condole with him. Thus, in the two days left for the Seminar to begin, the writer was able to concentrate on the important discussions to be held on that occasion under the auspices of an organisation of which he happened to be a responsible office-bearer. The International Seminar was going to be held for the first time in India at the instance of a premier literary organisation of the country and it was likely to be attended by a number of scholars from abroad, many of whom were distinguished scholars and professors of the universities in the Arab countries. Nevertheless, the writer was still not in a frame of mind to take a decision about attending the Seminar, but the willingness of Molvī Muhammad Rābey Hasanī, Head of the Department of Arabic Literature in the Nadwatul 'Ulamā to fulfil his commitment in this regard emboldened him to participate in the Seminar. Molvī Mohammad Rābey is the younger brother of late Molvi Syed Muhammad Thāni and he had been a witness to the agonising last illness of his elder brother. Another factor that helped the writer in deciding to attend the Seminar was the thought of anxiety and loneliness of Syed Shahāb Uddīn, the Secretary of the Dārul Musannifīn, 'Āzamgarh.

As it was not proper for the writer of these lines

to attend the Seminar empty-handed, he tried to collect his thoughts in the extremely short time then available. Needless to say that he had to work hard but Molvī Nisār-ul-Haq Nadwī who assists the writer in his literary work had to work even harder by sitting late in the night to fair out the paper. Anyhow, the paper was given a final shape by the morning of 21st February, 1982 when it was to be read in the General Session.

However, before the General Session began, it occurred to the writer that the large audience present at the meeting should not be made to listen the speech in a language not understood by it for the sake of a dozen or so Arab scholars. Instead of reading the prepared speech, he decided to speak in Urdu with such changes and additions in the prepared speech as were considered necessary in the circumstances, keeping in view the local conditions of the place. Extracts comprising salient features of the paper in Arabic were thereafter read out by Syed Salmān Hasanī for the benefit of Arab scholars. The Urdu speech was reproduced in the March-April, 1982 issue of *Ma'ārif* by Syed Shahāb Uddīn 'Abdur Rahmān.

The writer got an opportunity to revise his Arabic paper after the Seminar was over and it was published in April, 1982. Its copies were sent to the scholars interested in Islamic studies. Simultaneously, Molvī Syed Salmān Hasanī rendered it into Urdu which was published by the Academy of Islamic Research and Publications after the writer had gone through it. Now its

English version is presented for the benefit of English knowing scholars of Islamic subjects. The scholars and researchers may like to go through it even if they do not see eye to eye with the writer. Nor the writer claims that whatever views he has expressed in this paper are indisputable and should be given a nod of assent by the readers, yet the brochure represents his own findings as a student of Islamics which might be of help to others in their study of the subject.

S. Abul Hasan Ali Nadwi

Lucknow, January 25, 1983

ISLAMIC STUDIES, ORIENTIALIST AND MUSLIM SCHOLARS

Islamic Teachings for making an Estimate

For those who are engaged in literary pursuits, research and penmanship and are also endowed with an awareness of the worth and merit of knowledge, the norms of qualitative analysis of the thought of others and the difficulties encountered in making a correct and objective assessment, there is nothing more distasteful than to take an attitude of partisanship for the condemnation of another scholar or class of scholars, or to deny their achievements.

Indeed, a man of letters is more largehearted in comparison to the member of any other guild. He is ever willing to acknowledge and make use of the findings of not only his predecessors but also of his contemporaries and even youngsters. Injustice in passing a

judgement or denial of the merits and achievements of others are verily against the teachings of the Qur'ān and foreign to Islamic morality.

The Qur'ān expressly commands that:

> Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer.[1]

At another place it says—

> O ye who believe! Be stedfast witness for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is informed of what ye do.[2]

The Qur'ān also directs that:

> That ye exceed not the measure,
> But observe the measure strictly, nor fall short thereof.[3]

It follows that in forming an estimate of the work of other scholars or in their criticism or in bringing out their mistakes one is required to take a moderate view wherein both the merits and demerits should be set forth in a just and impartial manner. Every requirement should be met, as held by the jurists of Islam,

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1. Q. IV: 58
2. Q. V: 8
3. Q. LV: 8-9

strictly in accordance with its need.

Achievement of the Orientalists

It is, thus, the moral duty of every Muslim scholar to acknowledge the services rendered by the orientalists to the Islamic branches of learning. For several among them have employed themselves to the study of Islamic sciences not with any political, economic or missionary motive but for the satisfaction of their scholarly passion with devotion and diligence, it would be sheer injustice if one were to deny the fact that numerous valuable manuscripts, historical documents and source materials on important topics have seen the light of the day through their efforts and that they have contributed to further studies and researches in Islamics. Had these manuscripts been left to the care of their owners they would have in all probability been destroyed.

It is not possible to give the names of all the orientalists falling in this category owing to the limited space of this paper, but a few can be mentioned by way of illustration. T. W. Arnold was one who wrote the *Preaching of Islam*. Stanely Lane-Poole was another orientalist who penned the *Saladin* and the *Moors in Spain*. Dr. Aloys Sprenger edited *Al-Isābah-fi-Tamīz-is-Sahābah* for the Royal Asciatic Society of Calcutta and wrote an scholarly foreward to the book while Edward William Lane compiled the dictionary by the name of *Arabic-English Lexicon* which is regarded as an authoritative work on Arabic etymology and availed

of even by the scholars of Arabic grammar and syntax. A detailed index of the *ahadith* included in fourteen well-known works[1] on the Prophet's biography and allied subjects was prepared by A. J. Wensink, which was arranged by him under different sub-headings pertaining to literary, juristic and biographical topics. It was also rearranged by him in an alphabetical order. The well-known Egyptian scholar Fawād 'Abdul Bāqī has rendered this work into Arabic by the name of the *Miftāhu Kunūz-is-Sunnah* while Syed Rashid Ridā and 'Allāmā Ahmad Muhammad Shākir have written preface to the book expressing their admiration of the work. Wensink also supervised preparation of the *Al-M'ojam ul-Mufahras li Alfāz il-Hadīth an-Nabawī* (Dictionary of the Traditions of the Prophet) which was compiled by serveral orientalists and first published in 1936. Published in seven volumes, this work is easier to consult than the former one by Wensink. Another work of the same category is the *Lands of the Eastern Caliphate* written by G.B. Strange.

All these works exhibiting genuine scholarship and research attest the exhaustive study and indefatigable efforts of the orientalists who have applied themselves to their tasks with enthusiasm and sincerity.[2]

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1. The books in question are *Sihāh Sittah, Musnad ad-Dārmi, Muatta Imām Mālik* and *Musnad Imām Ahmad b. Hanbal.*
2. Only those English works of certain orientalists have been

(Continued on next page)

Censorious Attiutde of Certain Orientalists

With this acknowledgement of erudition and scholarly attainments of the orientalists I do not consider it improper to invite attention towards the prevailing penchant a majority of this class which exhibits a censorious attitude towards Islam, and always tries to bring out something to take a rap at the *shari'ah*, history and culture of the Muslims. These scholars make mountains out of molehills with a view to serving certain political or religious ends. Their attitude in this regard is not different from the drains inspector of a local body who can see only sewers, drains and heaps of rubbish in a nice and beautifully laid out town. Their works, too, do not differ from the reports of officials charged to bring out deficiencies in any system.

It is really regrettable to find an orientalist devoting his attention to this sort of destructive work—taxing his energies to point out simply mistakes and failings, real or imaginary, in the Islamic history, culture and literature and presenting them in a dramatic manner in order to highlight only the dark features. The knowledge and intelligence of such scholars are pressed to offer a microscopic examination of their topics with a view to

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mentioned here which are generally free from adverse criticism of Islam and the holy Prophet. Works in other European languages like French, German and Dutch have not been mentioned as the writer does not know these languages.

stretching the truth for painting a very dismal picture of Islam. Their endeavour is to create doubts about Islam and its law and culture in the minds of youngmen receiving education in the western universities so that the latter should return home completely disenchanted with Islam and its way of life, and with a sense of despondency in the present and future of the Islamic world. Consequently, when these youngmen educated in the West come to hold the reins of government in their countries they become the most ardent supporters of Islam's modernisation and reform of its *shari'ah.*

Subtle Tactics of the Orientalists

The device followed by such orientalists is to determine their objectives first and then to try, through all possible means, to prove their propositions. They collect information from all sorts of works on different topics unrelated to the subject of their study as, for example, religious tracts, historical accounts, literary works, poetry, fictions and anecdotes and then spin the material artfully in order to present novel theories which do not exist anywhere save in their own imagination. Very often they enumerate the merits of a respected luminary of Islam, held dear by the Muslims, but also impute some moral failings to him which can condemn him in the eyes of the readers. While giving an account of a call or a personality associated with it, they delineate the historical, social and economic conditions in such minute details that one begins to wonder whether the

call in question and the personality giving it were not products of their circumstances. Their writings give the impression that the times in which that call was given was ripe for a revolution of that kind and the only contribution of the great personage was to make a correct assessment of the then situation and pull the strings of a drama already set for the occasion. The reader is never allowed by these writers to turn his thoughts to any supernatural being or the grace of God in making that call successful.[1]

Such misrepresentations are camouflaged by colouring the events in a careful and cautious manner, in a way that the reader is never given a cause of alarm and continues to take the writer as a honest scholar trying to make an objective analysis of the events and circumstances. The writings of such orientalists are much more harmful than those who openly attack Islam through perversion or distortion of facts. Readers with a smattering of knowledge are normally taken in by such orientalists who pose as sympathetic savants of Islamics.

Orientalists and the Eastern Universities

That the works of the orientalists are being treated

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1. The books written by the orientalists on the history of Arabia and biography of the Prophet depict a similar picture of the pre-Islamic era in which everything was set for a religious reform and the call of Islam was given by the Prophet at a time when anything of that sort would have anyhow filled in the existing void.

since long as authoritative reference books on Islamic subjects—infallible like the Gospels—in some of the Eastern Universities is a sure sign of their dilettantism and spiritlessness. Some of the works falling in this category are R. A. Nicholson's *Literary History of Arabs*, Dr. P.K. Hitti's *History of the Arabs*, Carl Brocklemann's *History of Arab Literature*[1] and its German version, Ignatz Goldziher's *Introduction to Islamic Theology and Law* and *History of Islamic Literature*, Schacht's *Origin of Muhammaden Jurisprudence*, W.C. Smith's *Islam in Modern History*, Hamilton H.R. Gibb's *Whither Islam* and the three works of Montgomery Watt, namely *Muhammad in Mecca*, *Muhammad in Medına* and *Muhammad—Prophet and Statesman*.

All these works are regarded as premier works on the subjects discussed by them and treated as reference books for the study of Islamic literature and culture in certain universities of the Muslim countries. They are also relied upon as trustworthy sources by a number of writers. *Encyclopaedia of Islam*, a compilation of western orientalists (having a few Muslim contributors also) is taken as the most valuable source of knowledge pertaining to Islam by a number of scholars in Muslim countries. Egypt has been publishing its Arabic version for sometime past although it was expected of it to present an

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1. The book is readable owing to the erudition of its author but not wholly dependable.

Encyclopaedia by the pen of Muslim scholars[1].

Need for self-Sufficiency

It is necessary that the Muslim scholars should produce original works on different topics in keeping with the norms of modern scholarship so as to counteract the negative influences exerted by the orientalists as well as to provide the Muslim world with correct, authentic and dependable facts and concepts relating to Islam. These works have to excel the creations of orientalists in literary presentation, scholarship, method of investigation, persuasive reasoning, depth of knowledge and breadth of vision, and to expose the fallacies and mistakes so commonly found in the works of orientalists.

Critical Analysis of Orientalism

It is also necessary that the works of the orientalists should be thoroughly surveyed and critically analysed in the light of known facts. The sources used by them should be critically examined and the mistakes comitted in the rendering of Arabic texts into European languages should be brought to light so that the wrong conclusions and erroneous theories based on illogical and doubtful permises may be demolished. It would also be necessary

1. It is noteworthy that the Punjab University, Lahore, has undertaken a similar venture in Urdu but it is bringing out the work with necessary alterations and additions that makes it an original work.

to highlight the underlying political and missionary motives underlying the facade of scholarly endeavour implicit in most of these works.[1]

Need for constructive Work

Merely critical works will not be sufficient, however. These are essentially negative in character. What is required is scholarly research on Islamic topics, marked by a close scrutiny of the sources, interpretation, rendition and elucidation of the original texts with fidelity and precision and complete and elaborate indices of the reference works which are considered as the distinguishing features of orientalism. There are a large number of works not properly forming part of the annals of the courts and kings or wars and political events of the past, but they can be made use of by the researchers. At the same time, the research scholars should avoid mannerism and euphuism in their compositions, nor should they take resort to satire and sarcasm, nor

1. The writer was glad to note, during his brief study in Lahore during 1978, when he came to know of Prof. Zafar 'Ali Qureshi's efforts in this direction. He has started an examination of full length biographies and articles of the orientalists written on the life of the holy Prophet. He has also written a few thousand pages on ciritical appreciation of such works existing in the English language. It was, however, disconcerting to find that neither the Government nor any academic organisation has come forward to help or encourage Prof. Qureshi in his laudable venture.

yet base their conclusions on suppositions which are unbecoming of scholarly writings.

So long as the studies of both these types are not undertaken the modern educated class of Muslims receiving higher education in the Universities of the West or pursuing studies in Islam in one of the western languages cannot be made immune from the poison spread by the orientalists, nor can it be helped to shake off its present intellectual serfdom.

Void cannot remain for long in any sphere of life: its continuance is against human nature and the physical laws of God. If any genuine need is not fulfilled in a proper manner, one is bound to meet it in an inappropriate manner. And, so long as the orientalists retain their hold on the minds of Muslim youngmen—as scholars and intellectual path-finders in the sphere of Islamic studies—the world of Islam cannot be saved from intellectual apostasy and mental perplexity. Muslim youngmen will continue to be trained as the standard-bearers of western thought and culture and wherever they will come to take the reins of government in their hands, they will try to enforce reforms that will strike at the very root of Islam. They will reshape the Islamic society in a way that it will resemble the bygone Muslim community in race and colour only but it will be western and materialistic in its outlook, traits and features.

Literary Endeavours made in Muslim Countries

We have now to see what effort has so far been

made by the Muslim scholars themselves ? Whether they have made any endeavour to discharge their responsibility in regard to producing Islamic literature in the European language ? Only a brief survey of these attempts made can be made here in this brief paper.

The world of Islam, particularly Turkey, Egypt, Iran and India, fell across western arts and culture, thoughts and values by the middle of nineteenth century. The situation demanded that Islamic thought and concepts were presented, at least in the countries verging upon the West, in the European languages which were then assuming international importance. Islamic creed, culture, law, history, polity, economics and morality should have been expounded in a graceful, literary wordage. One also expected that these countries would at least spotlight the weaknesses of western culture in English, French, German and Dutch.[1] Muslim scholars and penmen were expected to tax their energies in writing books on Islam in such large numbers that would have filled the libraries. This would have imparted courage and self-confidence to the Muslims in the self-sufficiency of Islam. Had this effort been made it would have obliged the intelligentsia in the West to seek the truth of Islam if not to enter its fold. Research treatises and literary works should have been produced in such a large number as to innundate the universities of Europe,

1. The four European languages in which larger number of books on Islamic topics have been written.

America and Canada.

It was expected of the sons of Islam to make their own Universities so self-sufficing of their requirements in the fields of Islamic history, law, literature etc. that nobody desirous of further studies in the literary or cultural history of Arabia and Iran would have turned to any Nicholson, Brown or Hitti; studies in the Islamic *shari'ah, hadīth* or *fiqah* would not have required the light of any Goldziher or Schacht; nor the understanding of Arabic prose and poetry would have required the help of a Margolioth.

Were this work of close study and investigation to be undertaken even now it would not only stem the tide of intellectual apostasy which still plagues the minds of the educated youth in the countries dominated till recently by western imperialism but would also prove of great help in spreading the message of Islam. Only then one can hope that the Providence will bless whomsoever it will with the grace of Islam.

Paucity of Islamic Literature in Western Languages

There was every reason to hope that the western impact on the Muslim world would usher it in a new phase of its literary endeavour involving research in Islamic subjects in European languages. This would have undoubtedly made an impression on the western scholars. Yet, unfortunately, this hope was not fulfilled. The failure is lamentable.

India and Other Muslim Countries

Among the Muslim countries confronted with the western thought and values India had the distinction of taking a firm stand against the West. Although India was ruled by Britain, the most enthusiastic supporter of western supremacy, and the Muhammaden Anglo-Oriental College, one of the greatest Muslim centres of western education for almost a century, remained for a long time under the supervision and control of scholars drawn from the ruling race, it nevertheless made the most determined effort to resist western influence.

The religious conciousness of the Indian Muslims reacted in a positive manner exhibiting greater boldness and courage than any other Muslim or Arab country.[1]

The endeavour of the Indian Muslims was, sure enough, not commensurate with their numbers and the need of time, yet it was greater than all the other Muslim

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1. This is well illustrated by an incident. When Sir William Muir, the then Governor of North-Western Provinces wrote the *Life of Muhammad* in which he distorted facts to dispargo the character of the holy Prophet, Sir Syed Ahmad Khān could not take it lying down. He was on friendly terms with the British government and an enthusiatic supporter of western education, yet he sold his entire belongings to make a trip to London in 1869, where he wrote a book to confute the charges of Sir William Muir. His *Khutabāt-i-Ahmadiya* was perhaps the first effort of its kind whose importance and usefulness cannot be denied.

countries. Let us postpone this discussion since it will be dealt with subsequently.

For the ardent zeal and devotion to Islam had been a distinguishing feature of the Indian Muslims, a large number of scholarly critiques of the Bible and monographs refuting Christianity came to be written in this country. Indian Muslims were the first to make a determined bid to resist the missionaries although they were placed in a situation more hopeless[1] than that obtaining in other Muslim lands.

Among those who were selected by God for the offensive against Christianity, and who made it their life-long mission, the foremost was Maulānā Rahmat Ullah Kīrānwī (A.H. 1233-1308)[2]. He had been endowed with all the qualities of head and heart save the knowledge of English language required for his momentous task. He enlisted the assistance of a zealous Muslim, Dr. Muhammad Wazīr Khān of Akbarābād, who had been to London in 1832 for higher education in medicine. Besides learning English Wazīr Khān had also studied Greek in order to gain acquaintance with the original works of Christianity. He had brought back with him

1. The British had wrested power in India from the Muslims who also played a leading role in the revolt of 1857. The Birtish knew that the Muslims who were their adversaries on political and religious fronts, were the prime movers of the revolt and hence their heavy hand fell more heavily upon the Muslims than on other communities.
2. A.D. 1817-1890

a good collection of Christian literature and helped Maulānā Rahmat Ullah to examine the Gospels closely. It was the time when a Christian missionary, Dr. C.C. Pfander, had written the *Mizān-ul-Haq*[1] and invited the Muslims to answer his charges against Islam in public debates. Maulānā Rahmat Ullah accepted the challenge and the historic debate was held in a locality called 'Abd-ul-Masīh in Akbarābād (Agra), on the 11th of Rajab, 1277 A.H.[2] It was attended by high British civil and military officials as well as the elite of the city belonging to different creeds. In the first two days of the debate Maulānā Rahmat Ullah was successful in forcing Dr. Pfander to acknowledge that the Gospels contained at least eight passages which had been tempered with by its redactors. Dr. Pfander's obstinacy and impersuasibility were so fully exposed that he failed to turn up on the third and final day of the public debate and thereafter always avoided verbal contest with Maulānā Rahmat Ullah.

Maulānā Rahmat Ullah wrote the *Izhār-ul-Haq*[3] at the instance of the then Caliph Sultān 'Abdul 'Azīz and

1. A polemical treatise confuting Islam whose eighth edition was published from Agra in 1849. Its English translation was also brought out in 1910 while it saw a Urdu reprint in 1850.
2. April 10, 1854
3. Maulānā Rahmat Ullah Kirānwī also wrote three other books: *Izālatul Awhām, Izālatus Shukūk* and *As-hah-ul-Ahādīth fi-Abtāl it-Tathlith,* all on the refutation of Christianity.

his Prime Minister Khair Uddīn Pāshā. The Maulānā had migrated to Mecca after the revolt of 1857, whereafter he called upon the Caliph in Constantinople in 1864. In the afore-mentioned book, written in 1280/1863, Maulānā Rahmat Ullah follows the style of Ibn Taimiyah's *Al-Jawāb-ul-Sahīh Liman-baddalla–dīn-al-Masīh* in attacking Christianity by pointing out its contradictions, interpolations in the Biblical text, its erroneous and illogical teachings and irrationality of the concept of Trinity. His logic of reasoning clinches the issues and sets at rest the matters discussed by him. The book also includes discussions on the miraculous nature of the Qur'ān, miracle worked by the Prophet and the Biblical prophecies about the advent of the Prophet of Islam. The book which has since been rendered into several languages was thus reviewed by a noted journal of England : 'If the people continue to go through this book, Christianity would make no more progress in the world.'[1]

There were certain other Indian scholars who wrote critiques of Christianity and the Bible. Of these, Maulānā Syed Aal-i-Hasan of Mohān (d. 1287/1870) and Maulānā Ināyat Rasūl of Chiryākūt (d. 1320/1902) have left dissertations known for their graceful style and brilliant treatment of the subject. The former wrote the *al-Istifsār* and *Istibshār* while the latter, who also gained mastery

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1. See Introduction to *Izhār-ul-Haq*, published by the Government of Qatar in 1981.

in Hebrew, wrote the *Bushrā*.

Besides these two scholars, there were others also who did valuable work in meeting the challenge of Christianity. Maulānā 'Abdul Haq Haqqānī, author of *Tafsīr Haqqānī*, Maulānā Syed Muhammad 'Alī of Monghyr the founder of Nadwatul 'Ulamā, Qāzī Muhammad Sulaimān Mansūrpūrī, author of *Rahmatul lil-'Alamīn*, Prof. Syed Nawāb 'Alī, author of the *Tārīkh Suhuf-i-Samāwī* and Maulānā Thanā Ullah of Amritsar deserve to be mentioned here.

Works in English Language

Madarsat-ul-'Uloom of Aligarh which later on developed into Muslim University, Aligarh, was established in 1875. If we take its inception as the time when Indian Muslims started taking interest in the study of English language, we would find that during the last one hundred years or so several Indian Muslims attained the distinction of speaking and writing that language like Englishmen. Such persons have left comparatively fewer works but they are still larger in number than those from the pen of the Muslims of other countries. These creations are also incomparable in thair literary value.

In the closing decades of the nineteenth and initial years of the twentieth century we find certain Muslim writers writing books on Islamic history and culture in such a graceful diction that impressed even the Englishmen. The foremost in this list of writers was Syed

Amīr 'Alī whose *Spirit of Islam* was received favourably in the literary circles of England. One may find it difficult to agree with the views of the writer but there can be no denying the fact that the book in question not only earned wide recognition but also helped many an Englishmen to come nearer to Islam. Osborn, a noted orientalist, wrote about the *Spirit of Islam.*

> "The book is certainly commendable for its author has s masterly command over English language. There would be few Englishmen who can take after his inimitable diction which is free from the defects common in the writings of the Indian writers of English. Indian Muslims deserve congratulation for having such writers within their ranks. One whose first attempt at penmanship is so stimulating is bound to leave durable impression of his vigour and poignancy in the future. As for the contents of the book, we differ on many points expounded in it and shall explain our view-point and the reason therefor later on."[1]

Another book by Syed Amīr 'Alī which attained considerable popularity owing to its simple and unaffected style and fluency was the *Short History of the Saracens.*

Another Muslim writer who gained recognition even outside the country was Salāh Uddīn Khudā

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1. Cited from *Zu'amā ul-Islāh fil 'Asr il-Hadīth* (p. 140) by Dr. Ahmad Amīn.

Bakhsh who translated several important works on Islam from German into English. Two of his works, written in English, which were once celebrated, were *Contributions to the History of Islamic Civilisation*[1] and the *Essays, India-Islamic.*[2] His writings clearly show an influence of western thought and modernism which will be unacceptable to those who have a direct access to the Islam and original works on Islamic history; he was nevertheless held in esteem by western scholars, particularly those of England.

Muslim writers of that period, that is, the span streatching from the later part of the nineteenth to the beginning of the twentieth century suffer from the weakness of being unduly impressed by western philosophy and science although these categories were then passing through the stage of infancy. These writers seem to be too anxious to explain away the facts of mute reality, miracles and supernatural events; they try to harmonize, on the one hand, laws of physical sciences and its discoveries with the metaphysical concepts, and, on the other, go out of their way to demonstrate compatibility of the Islamic and western thought and culture. Their writings are, in a nutshell, defensive and apologetic.

Two of the later writers whose depth of knowledge

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1. Published by the University of Calcutta. Its first part was translation of a work by Von Kremer in German.
2. Written in 1912

and thought-provoking ideas attracted the attention of scholars in India and abroad were Dr. Sir Muhammad Iqbāl and 'Abdullah Yūsuf 'Alī. *Reconstruction of Religious Thought in Islam*, a collection of lectures delivered by the former at Madras, sheds a lustre on its author even though certain exaggerated philosophical interpretations of a few religious concepts by him are unacceptable.[1] The other scholar was 'Abdullah Yūsuf 'Alī whose translation of the holy Qur'ān in a poetic, graceful style attained considerable popularity. Its several editions were brought out from Păkistān, Sa'udi Arabia and other Muslim countries. Translation of the holy Qur'ān by Marmaduke Pickthal was also a great success owing to its fluency and majestic diction despite the fact that it contained certain mistakes.

I would be guilty of ingratitude if I do not mention here the English translation and commentary of the holy Qur'ān[2] by the well-known scholar Maulānā 'Abdul Mājid Daryābādī whose Urdu compositions have earned for him a place among the foremost litterateurs of that language. His explanatory notes press into the service of the Qur'ān modern researches in the fields of history,

1. Maulānā Syed Sulaimān Nadwī spoke highty of Dr. Sir Muhammad Iqbāl but he had also expressed his disagreement with certain ideas of the latter.

2. Its first edition was published by the Taj Company of Lahore. Therefore the author revised his translation of the Qur'ān which, alongwith the commentary, is being brought out by the Academy of Islamic Research and Publications, Lucknow.

geography, sociology, archaeology etc. and shed a new light on the meaning of the divine Scripture. His commentary in English also attempts a detailed comparative study of Islamic teachings vis-a-vis the principles of Christianity and Judaism and surpasses all other works of a similar nature inasmuch as it brings out the truth of Quranic teachings through supportive evidence found in the recent findings of Biblical scholars. It is, however, regrettable, that the work has yet to be accorded the recognition deserved by it.

Ahmadiya's Service to Islam

The Ahmadiya sect of Lahore took special interest in producing Islamic literature in English which was once quite popular within the country and abroad. Molvī Muhammad 'Alī, the founder of the Ahmadiya sect[1] of the Qādiānīs was in the vanguard of Ahmadiya writers since he translated the Qur'ān in English which was received with enthusiasm by the English educated

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1. Molvī Muhammad 'Alī was the head of the Lahore's branch of the Qādiānīs who deny the prophethood of Mirzā Ghulām Ahmad, as held by other Qādiānīs. Ahmadis of his sect regard the Mirzā as the greatest renovator and reformer of the fourteenth century of Islamic era, and hold him to be the promised Messiah. The Muslims treat the Qādiānīs including Ahmādīs as non-Muslims, as declared recently by the government of Pakistan. For detailed account of the Qādiānī's creed and beliefs see the aurhor's *Qadiānism, a Critical Study.*

Muslims. His commentaries and explanations of the Quranic verses influenced those who were not deeply versed in Islamic branches of learning or were unduly impressed by modernism and technological progress of the West but wanted to understand Islam. They were swayed by his writings which laboured to bring the supernatural facts and events in conformity with the physical laws of nature even by twisting and distorting the meanings of Arabic texts.[1] Molvī Muhammad 'Alī even disregarded the fact that the everchanging empirical sciences were then in their initial stages of development.

Molvī Muhammad 'Alī also wrote a biography of the Prophet under the title *'Muhammad, the Prophet'*. It was widely read by the Muslims and even warmly received by scholars and university teachers. The book successfully expounded the purpose of the holy Prophet's apostleship, portrayed the conditions and circumstances in which Islam made its debut and gave an agreeably concise account of the Prophet's life. The popularity of the book shows that suitable books introducing Islam and its Prophet are the need of the hour and, in the absence of such works, the modern educated youngmen would go for creations which contain objectionable material from the strictly Islamic point of view.

1. Some interesting examples of such distortions can be seen in the chapter dealing with the Ahmadiya sect in the aforementioned book of the author.

Another writer and a fluent speaker, Khwājā Kamāl Uddīn was a contemporary of Molvī Muhammad 'Alī. He wrote two popular works, the *Ideal Prophet* and the *Sources of Christianity* while he was working as the Imām of the Woking Mosque in London.[1] He shared the faith of his friend Molvī Muhammad 'Alī.

Present-day Writers

Among the present-day writers Dr. Hamīd Ullah of Hyderābād, who has since settled down in Paris, is the most eminent since his literary and research works have made him well-known in the East as well as the West. His *Introduction to Islam* and *Muhammad Rasoolullah* have made thousands of modern educated persons familiar with Islam and the life of the Prophet while his translation of the holy Qur'ān in French has earned recognition of even French scholars. But he is at his best in his research dissertation published by the name of *Sahīfah Humān ibn Munabbih* wherein he has conclusively proved that the work relating to collection and compilation of hadith literature was started during the lifetime of the Prophet and continued uninturreptedly till the *Sihāhs* and *Sunnans* were compiled. The learned writer has rendred a yeoman service to Islam by writing this book and deserves the thanks of the Muslims for it. His two more research works which deserve to be mentioned

1. Now the London's Woking Mosque is under the supervision of Sunnite Muslims.

are *'Ahd-i-Nabwī ka Pahlā Siyāsī Dastūr* (The First Political Constitution of the Prophet's Era) and *'Ahd-i-Nabawī ke Maidān-i-Jang* (The Battlefields of the Prophet's time).

Another notable work in this connection, which attests the findings of Dr. Hamīd Ullah by furnishing additional evidence, according to the modern norms of research, is the *Studies in Early Hadīth Literature* by Dr. Mustafā 'Azamī. His treatise bears out the fact that the compilation of *hadith* literature was a continuous process beginning from the earliest period of Islamic era and completed over a much longer time than that presumed by the orientalists.[1]

The list of writers on Islamics in English is quite long. It includes, for instance' M.A. Shustrī, author of the *Outlines of Islamic Culture*, Dr. Burhān Uddīn Farūqī, author of the *Mujaddid's Conception of Tauhīd*, Hāfiz Ghulām Sarwar, Dr. Syed Abdul Lalīf (who has translated the Qur'ān), Syed Muzaffar Uddīn Nadwī (whose *Muslim Thought and its Sources* is a scholarly work on its subject). Sir Amin Jang, Dr. Mīr Walī Uddīn, Prof. Zahīr Uddīn Farūqī (whose *Aurangzeb and His Times* vindicated Aurangzeb's religious policy), Syed Athar Husain, Mohiuddīn and serveral others but the

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1. Orientalits, however, go on repeating their pet theories of unreliability of *hadīth* literature by turning a blind eye to these researches by Muslim scholars which goes to show their deep-seated malevolence and prejudice against Islam.

work done during the past one hundred years is not the least sufficient for this long period.

Works by some New Converts to Islam

That a new convert to Islam should write an inspiring book capable of stimulating a new hope and confidence in Islam is, obviously enough, a proof of the overpowering vigour and vitality of Islam. I mean Muhammad Asad who comes of a German Jewish stock and whose earlier name was Leopold Weis before accepting Islam. His first work entitled *Islam at the Crossroads* animated a new spirit of self-confidence in the educated and thinking class of the Muslims not only in Asia but of the entire Islamic world. He defended the *hadīth* and the *Sunnah* with a vigour and enthusiasm as had not been done for a long time, highlighted the fundamental difference between Islamic and western thought and forcefully brought out the weaknesses of the latter. Muhammad Asad wrote this book during his stay in India which was later rendered into Arabic as *Al-Islām 'alā Muftariq it-Turuq* by a Lebanese historian and litterateur 'Umar Farrukh. The book and its translation have since been repeatedly reprinted.

Another book of Muhammad Asad which has received considerable attention in Europe and America is his *Road to Mecca.* The writer has given a masterly exposition of the truth and merits of Islam and the distinctive features of Islamic culture which were witnessed by him in the Muslim countries during his travels as a

journalist. In describing his experiences of a journey undertaken in the wild sands of Arabia he expresses deeper thoughts which cannot be so effectively stated in a work designed to disseminate the message of Islam. Bearing a literary stamp the book has life and movement, and holds the reader's attention to the end. It was translated into Aarbic as *Al-Tarīqu ilā Makkah* and then into Urdu by the late Syed Muhammad Al-Hasanī, editor of *Al-Ba'ath al-Islāmī*, under the name of *Tufan se Sāhil Tak* and published by the Academy of Islamic Research and Publications, Lucknow.

Services of the Academy of Islamic Research and Publications

A nascent but very active organisation for production of Islamic literature according to the needs of the time, specially in the English language, is the Academy of Islamic Research and Publications which was established in 1959. The objective of the Academy was to restore confidence in the leading role that Islam can still play and the abiding nature of the prophethood of Muhammad (peace be upon him) among the modern educated Muslim youngmen. The Academy intended to present Islam in its correct perspective with such literary studies on comparative religions as could impart credence and assurance in the younger generation. The organisation had to start its work with such paltry resources as next to nothing but during the last twenty-three years it has succeeded in bringing out 155 publications of which

50 are in English, 60 in Urdu, 38 in Arabic and 7 in Hindi.

Some of the Academy's publications, written by the present writer are *Muhammad Rasūlullah, The Four Pillars of Islam, Western Civilisation—Islam and Muslims, Religion and Civilisation, Islam and* the *World, Saviours of Islamic Spirit, Qadianism—A Critical Study* and the *Musalmān.* The Academy has also brought out English translation of the famous *Khutbāt-i-Madrās* by Syed Sulaimān Nadwī under the title of *Muhammad, the Ideal Prophet*; Syed Athar Husain's *Glorious Caliphate* on early history of Islam as well as the *Message of Qur'ān* by the same author; and the English renderings of certain works of Maulānā Muhammad Manzoor N'omānī, namely, *Meaning and Message of Traditions, What Islam is, Islamic Faith and Practice* and *The Qur'ān and You.*

The Academy has also published a number of literary and historical works. A few of these are *Glory of Iqbal* and *Muslims in India* by the present writer, *India During Muslim Rule* by Maulānā Hakim Syed 'Abdul Ha'ī and Syed Mohīudīn's *Saiyid Ahmad Shahīd.* The last-mentioned work recapitulates not only the story of the great *Jihād* movement but also the religious, social and cultural history of the Indian Muslims during the eighteenth and nineteenth centuries which has been paid little attention by the historians. The collection of lectures by the present writer in Europe and America have been brought out under the titles *Speaking Plainly to the West* and

From the Depth of Heart in America.

I have mentioned here only some of the books brought out by the Academy in English. The translations published by the Academy are mostly from the pen of Dr. Mohammad Asif Kidwāī and Muhiuddīn although the former has had a greater share in this literary service.[1] These English works have also been warmly received all over the world and they are in such heavy demand in Europe, America and Africa that the Academy's slender resources are falling short to meet the requirements.

Literary and Research Works in Urdu

The academic and research works on Islamic subjects in English language undertaken during the twentieth century pertain to the period either before or after the partition of this sub-continent. But if we include Urdu also in this survey it would be worth-while to mention here that this language surpasses all other languages spoken by the Muslims in the depth of studies undertaken in it, extensiveness of the subjects and literary standard of the works. Also, the scholars of the old, oriental institutions have taken precedence over the modern educated class in showing their literary talents. They have, in fact, been more energetic and have put up a stiff resistance against the modern wave of cultural and intellectual apostasy which at times approaches disbelief

1. I was told by an scholar who could be regarded as an authority in English language that *Islam and the World* was one of the best translations from any language into English.

and agnosticism.

Darul Masannifin, Shibli N'omani and Syed Sulaiman Nadwi

The first literary and research organisation established through voluntary efforts to combat the baneful effects of Western thought and attacks of the orientalists on Islam, to impart an awarness of the superiority and eternal nature of Islamic teachings and to enlighten the Muslims of the greatness of the Prophet, his companions and descendants as well as to educate the people about the intellectual patrimony of Muslims was, to the best of my knowledge, Dārul Musannifīn of 'Azamgarh.

When in the beginning of this century the well-known Christian scholar of Egypt, Gurgī Zaydān, wrote the history of Islamic culture it made a splash in the intellectual circles. The book was remarkable in its extensive research but it minimised the contribution of Abbasid Caliphate besides falsifying certain historical facts such as the so-called burning of Iskandariya's library under the orders of Caliph 'Umar, which is still repeated by the orientalists. 'Allāmā Shiblī was unable to suffer the distortions of Gurgī Zaydān and made up his mind to give a lie to the author despite his great prestige among the scholars. He wrote *Al-Intiqād 'alat-Tamaddun-il-Islāmī* in 1912 and gave cogent reasons and proofs to invalidate the assertions of Gurgī Zaydān. The book was warmly received by the Egyptian scholars and some of them like Syed Rashīd Rizā expressed their thanks

at the timely service rendered by 'Allāmā Shiblī.

The writers of the Shiblī school later on presented numerous works, all of which were remarkable in depth and range and effortless style which showed all the simplicity of aesthetic and literary criteria. The scholars of this school played a leading role in presenting highly intellectual and philosophical discussions as well as purely research works in a fluent style. Their writings were sober and refined and engaged the attention of educated class which cannot go through anything lacking the literary charm. They created a consciousness of the luminous Islamic past and richness of its thought and literature in a way that the modern educated class was enabled to get over its inferiority complex and scepticism born out of modern education and western literature after the upheaval of 1857.

Another remarkable feature of the writings of this school was that its literati not only followed the modern norms of research but were also familiar with original sources of Islamic literature. The result was that their creations showed boldness and originality usually lacking in the orientalists and such other writers who have to depend on second-hand sources because of their inerudition in Arabic and Persian literatures.

A great achievement of 'Allāmā Shiblī (who conceived the idea of setting up Dārul-Musannifīn)[1] was to

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1. 'Allāmā Shiblī desired to establish Dārul Musannifīn. He

(Continued on next page)

initiate work on a comprehensive biography of the holy Prophet which had a pattern altogether different from all the old and new works on the subject. He could write only the first volume and left the second volume unfinished which was completed in an extended form into seven volumes by Maulānā Syed Sulaimān Nadwī. The first two volumes of this great work describe the events and occurrances of the Prophet's life; the third deals with the miracles; the fourth with the distinctive features of prophethood, conditions of pre-Islamic Arabia and the world in general, as well as the Islamic creed; the fifth is devoted to worship in Islam; the sixth delineates Islamic morality and its distinguishing features; while the seventh discusses Islamic injunctions about private dealings and behaviour towards others and the guiding principles of Islamic polity. Thus, the work has taken the shape of a short encyclopaedia of Islamic beliefs and teachings.

One of the classical works of 'Allāmā Shiblī was *Al-Farooq,* the biography of Caliph 'Umar, which can be treated as his masterpiece. This book has enkindled

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finalised its project and created a *Waqf* of his property in Azamgarh for the purpose but he died before it could start functioning. A few days after his death on the 18th November, 1914, his disciple Maulānā Syed Sulaimān Nadwī inaugurated the Academy with Maulānā Hamīduddīn Farāhī as the first President, himself as its Secretary and Maulānā Mas'ūd 'Alī Nadwī as Manager.

many a heart with the love of Islam and strengthened the faith of several others, besides enabling countless persons to withstand the cultural attack of the West. A few other biographical works of 'Allāmā Shiblī were *Al-Ghazzālī*, *Swāneh Maulānā Rūm*, *Al-Māmūn* and *Sīrat-i-N'omān* in which he has adapted the classical tradition to the new demands of popular literature. These works have showed the way to his disciples how to hunt out material from the classical Arabic literature for new biographical works and to present them with a literary technique that could hold the attention of educated classes. A few examples of such works written later on were *Uswā-i-Sahābah*, *Uswā-i-Sahābiyāt*, *Siyar-us-Sahābiyāt*, *Khulafā'i Rāshidīn*, *Muhājirīn*, *Ansār*, *Siyar-us-Sahābah*, *Ahl-Kitāb Sahābah wa Tābi'een*, *Sīrat 'Umar bin 'Abdul 'Azīz* and *Tarīkh Islām*.

'Allāmā Shiblī's *Sha'ir-ul-'Ajam*, a critical history of Persian poetry, was his another literary masterpiece which is still treated as the best work on the subject despite later writings differing with or criticising certain views expressed in it. Other notable works of 'Allāmā Shiblī were *Al-Jizyah fil-Islām*, *Huqūq-uz-Zimmiyīn*, *Kutub-khānā Iskandariya* and *Aurangzeb 'Alamgīr*. The last mentioned work cleared up a number of the then prevalent misunderstandings about Aurangzeb and brought out new facts. In the closing years of the nineteenth century and the beginning of the twentieth century western Imperialism was at its peak. It was the time when unfavourable treatment of Islamic culture, history

and polity by the western rulers had created doubts about *Islam*, specially its treatment of non-Muslims and the Islamic political theory. All this was being utilised to create scepticism and inferiority complex among the Muslims much in the same way as had been caused by the Greek philosophy during the third century of the Islamic era. It had, thus, become essential to present Islamic history in its correct perspective and remove the doubt created by its misrepresentation. This was the need of the hour—a new scholisticism was required at the movement for the defence of faith. 'Allāmā Shiblī and the scholars of Nadwatul 'Ulamā' came forward to meet this need in a way that can never be forgotten.

'Allāmā Shiblī was succeeded by Syed Sulaimān Nadwī, a clossus of knowledge, who happened to be an alumni of the Nadwatul 'Ulamā. His *'Arz-ul-Qur'ān* makes a searching study of the places connected with the prophets which are mentioned in the Qur'ān, gives their geographical location and historical background, conditions prevailing in Arabia before Islam and its cultural and commercial relations with other parts of the world and many other details. The book, written in 1915, utilised all the information available by that time in different lanuages. His other works were *'Arab-o-Hind Ke T'aluqāt, 'Arbon ki Jahāzrānī* and *Khayyām* which evince modern techniques of research in bringing out facts from the old Islamic literature in a way unparalleled in the Urdu language.

Omar Khayyām was one of the masterminds of Irān,

a great poet and mathmetician, but that country has failed to acknowledge its debt to him by producing his biography in a literary diction, bringing out his originality of ideas and erudition comparable to that written by Syed Sulaimān Nadwī.

A biographical work on the life of the Prophet by Syed Sulaimān Nadwī, known as *Khutabāt-i-Madrās* in Urdu and *Ar-Risālāt-ul-Muhammadiyah* in Arabic rendering,[1] is a book of exceptional charm. It would be difficult to cite another work possessing a comparable charm and beauty in any other Islamic language. Similarly his *Sīrat-i-'Aishā* is unique in the biographical literature.

Syed Sulaiman Nadwi excelled even his mentor in depth and range of his knowledge and insight into the sources of *hadīth, fiqah* and the Islamic schools of thought. He had gathered a team of research scholars and litterateurs round him, many of whom were the graduates of the Nadwatul 'Ulamā. Limitation of space would allow us to mention here only the names and outstanding creations of these men of letters. Maulānā 'Abdus Salām Nadwī heads this list with *Uswā-i-Sahābah, Sha'ir-ul-Hind* and *Hukumā'i Islām* to his credit. Maulānā 'Abdul Bārī Nadwī, ex-professor of philosophy in the Osmania University, who wrote the

1. Translated by Muhammad Nāzim Nadwī, ex-Principal, Nadwatul 'Ulamā' and Vice-Chancellor, Bhāwalpūr University. It has since seen several reprints in the Arab countries.

chapter dealing with the miracles in the *Sīrat-un-Nabi* and discussed the question in the light of modern philosophy and science, was also the author of *Mazhab-o-Science* and *Mazhab-o-'Aqliyāt*. The list also included the writers like Hājī Mo'īn Uddīn Nadwī, Shāh Mo'īn Uddīn Ahmad Nadwī, Molvī Syed Riyāsat 'Alī Nadwī, Prof. Syed Najīb Ashraf Nadwī, Molvī Sa'eed Ansārī, Molvī Abul Hasanāt Nadwī, Molvī Abul Jalāl Nadwī, Dr. Muhammad 'Uzair, Molvī Syed Abū Zafar Nadwī, Maulānā Muhammad Owais Nadwī, Maulānā 'Abdus Salām Kidwā'i Nadwī, Molvī Mujīb Ullah Nadwī, Molvī Ziā Uddīn Islāhī and the present Secretary of the Dārul Musannifīn as well as Editor of Ma'arif, Syed Sabāh Uddīn 'Abdur Rahmān. A mention of Maulānā Mas'ūd 'Alī Nadwī also need be made here for it was his administrative ability which was mainly responsible for the development of the Shiblī Academy.

Nadwatul Musannifin, Delhi

Subsequent to the establishment of Dāraul Musannifīn in 1914, Nadwatul Musannifīn was set up as a literary organisation at Delhi in 1938. Its founder was Muftī 'Atīqur Rahmān Usmānī while his closest associate in the task was Maulānā Hifzur Rahmān, ex-Secretary of Jamī'at-ul-Ulmā'i Hind. The Nadwatul Musannifīn brings out the celebrated monthly journal *Burhān* under the editorship of Maulānā Sa'eed Ahmad Akbarābādī, the ex-Dean of Theology Department, Muslim University, Aligarh. This academy has published a number of

books on the Qur'ān, Islamic ethics, Islamic polity, Islamic history, history of Islamic jurisprudence and mysticism and biography.[1] The number of its publications exceeds a hundred and most of them have been treated as valuable additions to the Islamic literature in Urdu by the educated class of Muslims.

Other Writers and Researchers

There are certain other well-known scholars and writers, not associated with either of these two academies, whose creations have exerted a great influence. *Tarjumān-ul-Qur'ān* by the reputed political leader and literateur Maulānā Abul Kalām Āzad which, however, remained incomplete, made a deeper impact on the educated class and encouraged them to study the scripture with greater reverence. Other similar works were: Maulānā Syed Manāzir Ahsan Gilānī's *An-Nabī ul-Khātim, Tadwīn Hadīth, Hamārā Nizām-i-T'alīm-o-Tarbiyat, Islām ka Siyāsī Nizām* and *Imām Abū Hanīfā kī Siyāsī Zindagī;* Maulānā 'Abdul Mājid Daryābādī's commentary on the holy Qur'ān and several other literary works; Maulānā 'Abdur Ra'ūf Dānāpūrī's *Asahhus-Siyar* and *Islām aur Tamuddunī Masā'il*; the works of Maulānā

1. The more important works published by the Dārul Musannifīn are *Tarjumān-us Sunnah* (in four volumes) by Maulānā Badr 'Alam of Meerut, *Qasas-ul-Qur'ān* by Maulānā Hifzur Rahmān, *Ar-Riqu fīl-Islām* and *Siddīq Akbar* by Maulānā Sa'eed Ahmad Akbarābādī and *Tārīkh Mashā'ikh-i-Chisht* by Prof. Khalīq Ahmad Nizāmī.

Abul 'Ālā Maudūdī, the founder of Jamā'at Islāmī, like, *al-Jihād fil Islām, Pardah, Sood* and *Tanqīhāt* which is a critique of western thought and culture, *Tafhīmāt* containing essays on different aspects of Islamic teachings, and the *Tafhīm-ul-Qur'ān*, the commentary on the holy Qur'ān. Maulānā Maudūdī's works, far from being apologetic or defensive, employ a dignified and re-assuring diction and, despite the differences one may have with him in his interpretation of certain Islamic precepts[1], treat the issues which were a cause of concern to Muslim youngmen, in a most staisfactory manner imparting complete satisfaction to the searching minds. Maulānā Abul 'Ālā Maudūdī has undoubtedly rendered a great service to Islam during a period of mental stress and strain extending from 1931 to 1947.

Other writers worth mentioning here are Maulānā Sa'eed Ahmad Akbarābādī, author of *ar-Riqu fil-Islām, Siddīq Akbar*, etc., Prof. Khalīq Ahmad Nizāmī, Head of the Department of History, Muslim University, Aligarh, Dr. Nazīr Ahmad, ex-head of the Department of Persian, Muslim University, Aligarh, Prof. Ziā-ul-Hasan Farūqī, Dr. Najāt Ullah Siddīqī and several other promising writers who seem to have a bright future. It is however, not necessary to list their names here as this short paper is not meant to be a directory of litterateurs and scholars but only seeks to make a brief mention of

1. See *'Asr-i-Hāzir men Dīn Ki Tafhīm-o-Tashrīh* (since rendered into Arabic and English) by the writer of these lines.

the outstanding efforts made in the field of Islamic literary and research work.

Islamic Research in Pakistan

I regret that it is not possible for me to describe the works or the writers of Pakistan on Islamic subjects in any detail.[1] A brief survey of the literary and research work done in the Indian sub-continent before partition has already been made earlier. It is rather difficult, and delicate too, to make a mention of the work done in Pakistan and therefore I have to content myself by giving the names of a few eminent scholars or their creations. Late Prof. Dr. Muhammad Shafī, ex-Principal, Oriental College and Professor of Arabic in the Punjab University has started, under his supervision, the publication of an Urdu edition of the Encyclopaedia of Islam for the University of Punjab. Others who have done valuable work in this field are Dr. Ishtiāq Husain Quraishī, ex-Minister of Education, Pakistan, Dr. Muhammad Raf'ī Uddīn, author of *Qur'ān and Science*,[2] Dr. Syed 'Abdullah, present editor of Urdu *Encyclopaedia of Islam*, Bazmī Ansarī, Prof. Muhammad Aslam, Maulānā 'Abdul Quddūs

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1. The existing difficulties in exchange of journals and books between India and Pakistan have made it relatively difficult to keep in touch with the literary developments in the other country.
2. He has written two more books: *Manifesto of Islam* and *Ideology of Future*.

Hashmī Nadwī, Maulānā Muhammad Taqī 'Usmānī, who has published the latest Urdu translation of *Izhār-ul-Haq* under the title of *Bible Se Qur'ān Tak* with an scholarly introduction to it. Prof. 'Abdul Hamīd Siddīqī, Mazhar Uddīn Siddīqī, Prof. Khurshaid Ahmad and Maulānā Amīn Ahsan Isāhī.

Two Islamic research organisations have been set up in Pakistan ; the one is Idārā Thaqāfat-i-Islāmiyah, Lahore, and the other is Islamic Research Institute, Islāmābād. The latter one, affiliated to the Islamic University of Islāmābād, is headed by Dr. 'Abdul Wahīd Halipota. It also brings out two journals, one in Arabic under the name of *ad-Dirāsat-ut-Islāmiyah* and the other *Fikr-o-Nazar* in Urdu.

Primacy of 'Ulama in the Literary Field

It is an undeniable fact that the alumini of the oriental institutions still following the old system of education, have never lagged behind in India like their colleagues in certain Arab countries, in the service to their language and culture. They have not only played a leading role in the political activities but also maintained their pioneering status in the literary field, as well and left such masterpieces of criticism, prose and poetry which speak volumes of their literary talents. Sometimes their creations are described as the literary compositions of an earlier phase of *belles-lettres* by certain self-syled critics, yet they continue to be the specimen of literary excellence. Maulānā Hāli's

Muqaddmā Sher-o-Sha'irī and *Yādgār-i-Ghālib* and *Mawāznā-i-Anīs-o-Dabīr* by 'Allāmā Shiblī are still unsurpassed in Urdu literature. *Gul-i-R'anā,* a history of Urdu literature by Hakīm Syed 'Abdul Ha'i and his concise literary, cultural, social and religious history of Gujarāt written under the name of *Yād-i-Ayyām,* are still regarded as classics. In the former the author had, for the first time, raised points which disproved the generally accepted views of Muhammad Husain Āzād expressed in a flowery language in the *Ābe-Hayāt.* This thought-provoking book threw new light on several issues[1]. The other work by the same author, mentioned above, constituted a novel attempt of historiography by combining the biographical accounts of the sages and intellectuals of any region with the public events of given period.[2] Yet another work falling in the same category was the *Sha'ir-ul-Hind* by Maulānā 'Abdus Salām Nadwī. One can differ with the author but

1. For details see *Hayāt 'Abdul Ha'i*, pp. 314-337, published by Nadwatul Musannifīn, Delhi.
2. Nawab Sadar Yār Jang Maulānā Habībur Rahmān Sherwānī writes in the Introduction to the book: "The way author has succeeded in presenting different aspects of the Islamic period of Gujarāt speak volumes of his talents as a litterateur and historian. This is a charming example of the literary technique of the classicists belittled by modernists but the question is when the modernists will be able to come out with their own historiography with a diction possessing the same effectiveness."

cannot deny the value and importance of his work.

Individuals who surpassed Academies

Several masterminds of India have produced literary and research works comparable to the works done by academic bodies well-provided with rich libraries and assisted by several research scholars. What was more, these individuals completed their self-imposed task in an obscure place without any encouragement from anybody save the satisfaction of their literary urge. This, by the way, bears testimony to the fact that the old system of education and its literary traditions were much more successful in impressing the qualities of perseverance, hard work and selflessness upon the minds of its students.

One of the most assiduous scholar falling in this category was Maulānā Mahmūd Hasan Khān of Tonk (d. 1366/1946) whose *M'ojam-ul-Musannifīn* in Arabic comprises sixty volumes covering twenty thousand pages and gives biographical sketches of forty thousand writers. With the assistance afforded by the late Mīr 'Osmān 'Alī Khān, Nizām of Deccan, its four volumes were published from Beirut in the year 1354/1935. The first volume is introductory giving such details as the importance of learning in Islam, the branches of learning developed at the outset, organised efforts to systematise certain disciplines etc. The comprehensiveness and range of the work being one of its remarkable features, the author writes in his preface to the book :

"The work is thus a commentary and an addendum to *Kashf-uz-Zunūn* (of Hājī Khalīfā). I have spared no pains in collecting the material and giving an account of all those writers of the Muslim period who have left any valuable work in one of the then prevalent disciplines. It includes the accounts of scholars and philosophers belonging to Arabia, Irān, Egypt, Irāq, Undulus (Spain), Rūm (Asia Minor), Khurāsān, Māwarāun-Nahr (Transoxiana), India and other regions but I cannot claim that it is complete in all respects or includes every famous and unknown writer for that is beyond the capacity of any human being."[1]

The comprehensiveness of the book can be judged from the fact that 348 writers are listed in it under the name, 'Ibrāhīm'. The manuscript of this invaluable work is now lying in the archives of Hyderābād. We in the East neither lack indefatigable scholars nor connoisseures of literary creations but we run short of the means of publication and assistance of governments and literary academies taking interest in such works.

Another great writer of comparable worth and merit was Maulānā Hakim Syed 'Abdul Ha'ī (d. 1341/1923), the ex-Secretary of the Nadwatul 'Ulamā. He wrote a comprehensive work in eight volumes in Arabic, enitled the *Nuzhatul Khawātir wa Bahjatul Masām'e wan-Nawāzir,*[2]

1. Vol. I, p. 29
2. Dā'iratul Ma'ārif, Hyderabad has brought out two editions of the book.

which gives biographical accounts of 4,500 Indian scholars, saints, nobles, littereteurs and poets of the region from Khaibar Pass to Bengal belonging to the period from the first to the fourteenth century of Islamic era. It is not only the most authentic source for the biographical accounts of Indian scholars but the period and area covered by it also sets it apart from other regional biographical annals written in other Muslims and Arab countries.[1] Another distinguishing feature of the work is the balanced assesssment of the work and merit of every personality, accuracy and conciseness of the notices comparable to the *Wafyātul A'yān* of Ibn Khallikān.

Maulānā Abdul Ha'ī's another work is *as-Thaqāfat-ul-Islāmiyah fil Hind* which was published by the Royal Academy of Damascus. Its Urdu version under the title of *Islāmī Uloom-o-Funūn Hindnstān Men* has been brought out by Dārul Musannifīn. Besides being a complete directory of the creations of Indian scholars in various fields like grammer, *tafsīr, hadīth, fiqah, usūl,* philosophy and literature it also reviews the development of oriental system of education and the changes made in its curriculum from time to time. There is perhaps no other book which gives such a detailed account of the educational developments of the medieval period in

1. The biographical annals written in other countries either cover a shorter period or give the accounts of eminent personlities in one field only (as Traditionists, jurisconsults, grammarians etc.). Unlike such works it covers a longer span of time and area and leaves no eminent personality in any field.

any other Muslim country.

His third notable Arabic creation was *Al-Hind fil-'Ahd il-Islāmī* which has been published in Urdu and English also as *Hindustān Islāmī 'Ahd Men* and *India During Muslim Rule.* It gives important details about the administrative set up, judicial system, developmental works, etc. of the Muslim India and can be compared to *Khitat-i-Misr* and *Khitat-is-Shām* in its sweep and contents.

Yet another encyclopaedic author who ought to be included in this category of writers was Maulānā Hamīd Uddīn Farāhī (d. 1349/1930) who gave origin to a new school of exegesis by demonstrating the interconnection between different verses of the Qur'ān and a pre-conceived pattern of the content and consistency of the message in the Scripture. His notable creations are *Nizām-ul-Furqān al-Im'ānu fī-Aqsām il-Qur'ān* and *Ar-Rai-us-Sahīh fi-man Huwāz-Zabīh.* The last-mentioned is a unique work on its subject.

'Allāmā 'Abdul 'Azīz Maiman of Rājkot (d. 1398/1978), author of *Abul 'Alā'ī wa Mā Ilaih*[1], has also to be included in this list of great writers. His another work is the *Simt-ul-Lālī.*[2] Both these works show the depth and extensiveness of the author's knowledge in lexicography, Maiman was a life-member of the Academy of Literature of Damascus and when a committee

1. Published by Matb'a Salfiyah, Egypt, in 1344/1926.
2. Published in Egypt in 1936 in three volumes.

was formed to edit the *Lisān-ul-'Arab,* the famous lexicon of Arabic, he was included in the Committee.

There are other Indian scholars who have also produced encyclopaedic works. Maulānā 'Abdul Rahmān of Mubārakpūr (d. 1353/1934) wrote a commentary of *Jām'e Tirmizī* under the title *Tuhfatul Ahwazī,* whose first volume comprises the introductory part and the other three volumes discuss the principles of *hadīth* criticism, biographies of Traditionists and other related matters. This book, published several times in India and the Arab countries, is highly valued by the students of *hadīth.*

Another eminent savant of *hadīth* was Shaikhul Hadīth Maulānā Muhammad Zakarya[1] whose six volumes of *Aw Juz al-Masālik ilā Muwattā lil-Imām Mālik* constitute a monumental work of its kind. He has also written a comprehensive introduction to the book entitled *Lāmī-ud-Darārī 'alā Jām'e-il–Bukhārī* which is no less than a short encyclopaedia on the Indian scholars of *hadīth.* Maulana Zakarya's *Hujjatal Wad'a wa 'Umrāt un-Nabī* is also a unique of work of its kind.

Maulānā Habībur Rahmān Ā'zamī is yet another scholar of *hadīth* whose depth of knowledge and insight into the original sources is evident from the *Musannafu 'Abdur Rizzāq.*[2] Maulānā Habībur Rahmān has also edited several classical works like *Musnad ul-Humaydī, Sunan Sa'eed Ibn Mansūr,* 'Abdullāh Ibn

1. He died at Medina on 29th Rajab, 1402/24th May, 1982.
2. The book was published from Beirut.

Mubārak's *Az-Zuhd war-Raqā'iq*, Hāfiz Nūr Uddīn Nai-thamī's *Kashaf ul-Astār 'an Zawāyed il Bezār* and Hāfiz Ibn Hajar 'Asqalānī's *Al-Matālib ul-'Āliyā bi-Zawā'id il-Masānīd il-Thmāniyah.*

An encyclopaedic work delineating the religicus and moral aspects of the life of Prophet's companions was written in three volumes by Maulānā Muhammad Yūsuf of Kāndhla (d. 1384/1964), the head of Tablīghī Jamā'at. The hard and sustained work done by the late Maulānā Imtiāz 'Alī Khān 'Arshī (d. 1981) in the editing, comparison and correction of the commentary on Qur'ān by Imām Sufyān Thaurī also deserves to be mentioned here.

Da'iratul Ma'arif Osmania, Hyderabad

The famous literary institution, Dā'iratul Ma'ārif Osmāniā, has done an admirable work in comparison, editing and publication of the old classical works. The institution was set up in 1306/1888 jointly by Nawāb 'Imād-ul-Mulk Syed Husain Bilgrāmī, Mullā 'Abdul Qayyūm and Fazīlat Jang Maulānā Anwār Ullah Khān (the teacher of Mīr Osmān 'Alī Khān, the late Nizām of Hyderābād). It brought out, within a few years, more than 150 invaluable books on *hadīth,* biographical annals, history, mathematics, philosophy etc. whose names alone were known to the scholars. The inestimable service rendered by this institution bears witness to the attachment of Indian Muslims to their religion, culture and intellectual partimony. The Dā'iratul Ma'ārif

Osmāniā has been acclaimed by both the eastern and western scholars for its services to the cause of Islamic literature.[1]

Literary Works of Arab Countries

It was expected that greater effort would be made to produce research dissertations on Islamic subjects in Arabic, if only because of its being an international as well as the main literary and religious language of the Islamic world. Unfortunately the effort made was not commensurate either with the resources or the extensiveness of the Arab world. However, a few examples of genuine literary and research endeavours do exist which need be mentioned here. Dr. Ahmad Amīn's *Fajar ul-Islām, Zuhal Islām* and *Zuhr ul-Islām* occupy the pride of place among such works, which, despite their shortcomings and certain anomalous views that are unacceptable, present a good example of literary investigation, analysis and expert handling of original sources. Ahmad Amīn's historical and literary works

1. Some of the important publications of the Dā'iratul Mā'arif Osmānia are *Musnad Abi Dawud it-Tiyālisī*, *As-Sunan al-Kubrā* of Imam Baihaqī, *al-Mustadrak* and *Ma'ārafatu 'Uloom-il Hadīth* of Hakīm Nishāpūrī, *Al-Istī'ābu fi-Ma'arafatil Ashāb* of Ibn 'Abd al-Bar, *Tazkiratul Huffāz* of Imām Zahabī, *Tahzīb-ut-Tahzīb* of Hāfīz Ibn Hajar, *al-Tārīkh-ul-Kabīr* of Imām Bukhārī, *al-Muntazam fi-Tārīkh il-Umam* of Ibn al-Jauzī, *Tahqīq ma lil-hind* of Bairūnī, *Al-Kamāl* of Ibn Makakulā and *Al-Azminatu wal.Amkina* of Abū 'Alī al-Marzūq.

compare favourably with creations of orientalists in qualitative research but they also maintain the simplicity and charm which reminds one of 'Allāmā Shiblī.

Another man of letters, Amīr Shakīb Arsalān (d. 1366/1946), although not a writer by profession, can also not be forgotten. His *Al-Hulal as Sundusiyatu fir-Rihlatil Andlūsīyah* is a treasure-house of information about Muslim Spain not found elsewhere. The *Hāzir ul 'Alam il-Islāmī*, an Arabic translation of Lothrop Stoddard's *The New World of Islam* by the Palestinian writer Ujjāj Nauyahz, was elaborated by Amīr Shakīb Arsalān with numerous additions and critical notes which gave it the shape of a short encyclopaedia of the then events and affairs, political movements and personages of the Muslim countries. His comments bring out the mistakes in the views of the European orientalists, examine the cultural, religious and literary activities and give a moderate and balanced account of several happenings pertaining to Turkey and Osmanli Caliphate of which he was an eye-witness. His yet another book entitled *Gazawāt ul-'Arab fī-Faransā wa-Shumālī Iytālīyā wa fis-Sūryā*, is also a valuable work by virtue of its exhaustive study and research.

The illustrated biographical dictionary of the orientalists and scholars of Islamic branches of learning, published in twelve volumes under the title of *Al-'Ālām*, is a stupendous work of Khair Uddīn Zarkalī which would have done honour even to a literary academy. This work of singular pre-eminence by Zarkalī shows

his grasp and wide knowledge as well as judicious selection and ability to be concise yet thorough.

Two of the leading literary figures in this group exhibiting their extensive knowledge, grasp and familiarity with non-Arabic sources are 'Abbās Mahmūd al-'Aqqād and 'Allāmā Kurd 'Alī. The series written under the title of *'Abqariāt.*[1] *Al-Marātu fil-Qur'ān* (Women in the light of Qur'ān), *'Athār al-'Arab fil-Hazārat il-Aurubbīa* (Effect of the Arabs on European culture) and *Haqā'iq il-Islam wa Abātīl-o-Khusūmihī* (Truth of Islam and Slander of its Enemies) by the former and *Al-Islām wal-Hazāratul 'Arabīyate* (Islam and Arab civilization) and the *Khitut-us-Shām* by the latter have an encyclopaedic sweep and are written in a style characterised by boldness and vigour.

Similarly, two more works having the title of the *Tārīkh al-'Arab Qabl al-Islām* (History of the Arabia before Islam) by Dr. Jawwād 'Alī and the *Tārikh al-Turāth il-'Arabī* (History of Arabic *Belles Letters*) by Fawād Sazkīn are penetrating studies. These are commendable works even though they contain certain matters which it may be difficult for others to agree. Two more brilliant dissertations that need a mention here are *Qādat al-Fath al-Islāmī* (Leaders of Islamic Victories) and *Ar-Rasūl al-Qā'id* (The Commander Prophet) by an Irāqi General Mahmūd Shīt Khattāb, both of which show a

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1. *'Abqariāt* consists of a series of biographies of the Prophet the first four Caliphs and certain eminent Companions bringing into focus their character and humanitarian qualites.

great insight into the military history of early Islamic period.

One cannot close one's eyes to the vast as well as useful literary project undertaken by my Egyptian friend Anwar al-Jundī under the name of *Mausū'atu Muqaddamāt ul-'Uloom wal-Manāhij.* It consists of a series of works envisaged by him which has its first volume devoted to Islamic thought, the second to Islamic history, the third to the contemporary Islamic world and the fourth to literature, philology and culture. These four volumes have already been published. Among the volumes under preparation, the fifth is to deal with the Christian missionary efforts and their disintegrating influence on Muslims, the sixth will be on the subject of contemporay Muslim society, the seventh on literature and social sciences, the eight on Islam and comparative religions, the nineth on common mistakes and misunderstandings in regard to Islam and the tenth on revivalism and renaissance in Islam. All these volumes, whenever they come to be published, will constitute an encyclopaedia on Islamic literary and intellectual efforts.

Another notable work is *M'ojam ul-Muallifīn* of 'Umar Razā Kuhālā. It is a biographical dictionary of Arabic men of letters compiled in fifteen volumes. Although it does not include some of the contemporary writers, it is nevertheless a commendable work of its kind.[1]

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1. Compiled in 1379/1957 and published by Matab'a al-Muthanna and Dar-ul-Ihya al-Turath il-'Arabī.

Coming to purely theological works, the *As–Sunnatu wa Makānutha fit-Tashr'ī il-Islāmī* by the late Dr. Mustafa as-Sabā'ī and a few other works of the well-known Egyptian penman 'Allāmā Muhammad Abū Zuhrā must be recknoned as creations of enduring value on the history of Islamic sects and juristic schools of thought. Three more works showing clarity and depth of thought are *Al-Marātu Bain al Fiqhi wal Qānūn* (Women in the light of Fiqah and Islamic law) by Dr. Mustafa as-Sabā'ī, *Al-Madkhal-ul-Fiqhi il 'Ām* by Mustafa Ahmad Az-Zarqā and late 'Abdul Qādir 'Audah's *At-Tashr'ī ul-Jina'ī il-Islāmī Muqārnā bil Qānūn il-Waza'ī* which meet the current legal needs of the Muslim countries.

Al-Fath al-Rabbānī li Tartīb Musnad ul-Imām Ahmad as-Shaibānī by Shaikh Ahmad b. 'Abdur Rahmān al-Banā as-Sā'ātī (the father of Ikhwān ul-Muslimīn's founder Hasan al-Banā) is also a work of exceptional value.[1] It attempts to re-arrange and interpret Musnad of Imām Ahmad according to the needs of the modern times. Another work on the same subject was undertaken by Ahmad Muhammad Shākir which, if completed, would have been the most comprehensive work of its kind.[2]

Studies in Religious Wisdom

Shaikh Nadīm ul-Jisr, the Mufti of Tripolī and

1. Unfortunately it remained incomplete. Its 22 volumes have been published.
2. The author died before completing the work. Only 15 volumes of it have been published.

northern Lehanon has recently written the *Qissatul Imān bain al-Falsafate wal-'ilm wal-Qur'ān* which seeks to convey the deeper aspects of Islamīc creed in the form of a story told in a delightful manner. The book shows both depth and range of knowledge in the fields of old and new philosophy as well as modern researches in physics and astronomy. An Iraqi scholar Muhammad Bāqar as-Sadr has written two works on Islamic economic thought. The first of these entitled *Iqtisādina* (Our Economics) reviews different econmic systems *vis-a-vis* Islamic thought on the subject and the second one *Falsafatunā* (Our Philosophy) unfolds the bases of Isamic philosophy. Notwithstanding the differences one may have with the views expressed by the author no one can deny that both these works show an awareness of the modern economics and philosophy and successfully compare them with the Islamic economic system, and philosophical thought.

There are also works on allied subjects, such as *Al-'Adlatul Ijtamā'īyatu fil-Islam* (Social Justice in Islam) by Syed Qutb, *Shubuhāt Haul al-Islām* (Islam the Misunderstood Religion) and a few other works on Islamic psychology and education by his brother Muhammad Qutb, *Al-Fikr il-Islāmī al-Hadith* by Dr. Muhammad Bihī, *Fil Fikr il-Islāmī al-Hadith* by Muhammad al-Mubārak, *Alit Tajāhāt ul-Watnīyah fil Adab il-Ma'āsir* and *Husūnanā Mahaddadat* by Muhammad Husain and Dr. Yusuf al-Qurzāwī's *Fiqh-uz-Zakāt*. The last-mentioned book is a comprehensive work on its subject which has since

been rendered into Urdu.

Writers on Islamic D'awah

We have so far mentioned only literary works with an encylopaedic sweep written on subjects normally favoured by the orientalists for their studies. The works mentioned here have depth and range and even make use of sources other than those in Arabic. The Muslim Brotherhood (Ikwān ul-Muslimīn) of Egypt has given rise to a hold and vigourous literary movement resulting in the transformation of purely research and literary pursuits into popular literature inviting the people to strive for faith and its ideals. The new writers brought up by this movement possess literary charm as well as emotional appeal. The foremost among such writters are Syed Qutb, Muhammad al-Ghazzālī, Syed Sādiq, the author of *Fiqah us-Sunnah*, Kabīr 'Alī Tantāwī and a few others. Their works constitute a class by themselves whose scope and influence would require a detailed study which should better be left for the historians of literature in future.[1]

Literary and Research Work in Arabian Peninsula

Arabian peninsula lagged behind for a long time

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1. *Al-B'ath al-Islamī*, the journal published by the Nadwatul 'Ulama contained a few articles on the subject written by Syed Wazeh Rashīd Nadwī under the caption '*Literature of Islamic Awakening*' (Issues 8, 9 and 10 volume VI, 1402/1982) which are being brought out separately.

in the field of literary endeavour, which, however, continued to make headway in Egypt and Syria owing to their literary academies and institutions and journals. Now, under the Saudi Government, Arabia has also embarked upon its literary voyage with several scholarly and research dissertations which are representative of the searching investigation, erudition and comprehensiveness of its scholars. A few specimen of its literary talent are geographical tracts of Shaikh Hāmid al-Jāsir[1], linguistic dissertations of Shaikh Ahmad 'Abdul Ghafūr 'Attār,[2] writings of Shaikh 'Abdul Quddūs Ansārī on archaeology and ancient culture of Arabia[3] and the exhaustive studies of Islamic wars, particularly, the battles fought by the Prophet, undertaken by Muhammad Ahmad Bāshmīl.[4]

Besides these a good number of valuable works have been brought out on *fiqah, sharī'ah, hadīth, tafsīr* and comtemporary affairs. The list of its litterateurs is

1. He is the author of *Fi Sarāti Ghāmidu Zahrān* and Fi *Shimāli Gharb-il-Jazirata*, and a regular contributor to *Al-Mausu'at ul-Jughrafīyah li-Jazīratil 'Arab* of which 15 issues have been brought out.
2. Some of his research work are *As-sihāh wa-Madāris ul-M'ujamāt il-Arabiyata* and the studies of Zanjāni's *Tahzīb us-Sihāh*, Jauhari's *As-Sihāh* and Azhari's *Muqaddmatu Tahzīb ul-Lugha*.
3. As, for example, *Athār al-Madinatul Munawwarh* and Midinata Jeddah
4. His studies on the battles of Badr, Ohud, Ahzāb, Bani Quraizah Hudaibiya, Khaibar, Mūta, Mecca, Hunain and Tabūk have since been brought out.

too long to be given here in this short paper.

The changing political conditions and to an extent lamentable circumstances in certain literary and educational centres of the Arab world have forced a number of eminent men of letters and erudite scholars of Islamics to seek asylum in Saudi Arabia, Kuwait, Qatar and United Arab Emirate although some of them have also migrated to Lebanon and Jordan. This has been to the advantage of the countries so long reckoned as backward in the educational field. These countries welcomed the emigre scholars with the result that the six universities of Saudi Arabia, Kuwait University, Qatar University of Doha and Al-'Ain University of the Arab Emirate have been enabled to provide for education at the post-graduate and doctrate levels. Although the standard of education shows a variation in these universities but there can be no denying the fact that the literary endeavours of their scholars have enriched Arabic language and literature. Considerable number of their teachers and visiting professors have added lusture to the universities with which they are associated.

Research Dissertation of the Universities

The papers written for the doctrate degrees by the University students of the Arab countries have proved useful in training them for a purposeful discussion of different subjects in accordance with the modern norms of research. It is true that a larger number of such papers do not contain anything of intrinsic literary value,

often for the lack ef proper guidance by the teachers, yet they combine the characteristics peculiar to the writings of orientalists with those that these students have inherited from their Islamic environment. To cite here a few examples of comparatively better works, Dr. Nasīr Uddīn Asad's paper entitled *Masādir-us-Sher il-Jahili* is worth mentioning which has since taken the shape of a voluminous book after several additions. Some of the other commendable works are *Al-Mujtama'āt-ul-Islāmiyah fi-Qar'n il-Awwal*[1] of Dr. Shakri Faisal, *Abul Kalām Āzād* of Dr. 'Abdul Mun'yim an-Nimir[2] (ex-Minister of Awqaf, Egypt), *Makkah wal Madinah fi Jahiliyata wa 'Ahd ar-Rasūl* of Ahmad Ibrahim Sharīf, teacher in the faculty of Arts, 'Ain Shams University, *Al-Ta'if fil 'Asr il-Jāhili wa fi-Sadr il-Islām*[3] by Dr. Nādiyah Hasani Saqār, *Banu Isrā'il fil Qur'ān was-Sunnata* of Dr. Muhammad Syed Tantāwī and *Al-Isrā'iliyāt wa Athāruha fi Kutab ut-Tafsīr* of Dr. Ramzī N'enā'a.

In Iran and Turkey

I have little to say about the literary efforts made in Iran and Turkey because of my own non-familiarity

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1. First published from Baghdad and then from Egypt in 1371/1952.
2. He has written two more books, the *Tārikh il-Islām fil-Hind* and *Kifāh ul-Muslimīn fi Tahīr il-Hind.* The latter is one of the best books written about Indian Muslims by any non-Indian.
3. Published by Dar-us-Shurūq, Jeddah in 1980.

with them. Dr. Seyyed Hossein Nasr is however, an exception whose English writings reflect deep study and literary polish.

North African Arab Countries

So far as the Arab countries of North-Africa are concerned, intellectual life based on Islamic culture, depth and range of knowledge specially in *hadīth* and its sources and refined literary style have been the chief characteristics of their scholarship. The works of 'Allāmā 'Abdul Ha'ī Kattānī, specially his *Al-Taratīb-ul Idāriyatu fi-Nizām il-Hukūmatin Nabawīyah* have an encyclopaedic sweep of invaluable worth and merit.

Great scholars and litterateurs have come forth from these lands who have shown a deep insight into the Islamic religious thought. The foremost among such men of letters are 'Allāmā 'Allāl Fāsī, Shaikh Tāhīr' 'Ashūr and his learned son Fāzil b. 'Ashūr, Mālik b. Banī and Muhammad Bashīr al-Ibrāhīmī. Among the contemporary scholars Muhammad al-Fasī, 'Abdullah Kunūn, 'Abdul Karīm al-Khatīb, Mahdī Ban'abūd, Abdus Salām Yāsīn, Dr. Habīb Bilkhojā, Shāzlī al-Nayfar and Ahmad al-Hammānī continue to broaden the intellectual movement through their scientific studies and literary productions. There are many more up-coming writers whose creations published from time to time in the literary journals like the *D'awatul Haq* of Morocco show signs of their bright future. It would be difficult to mention all these writers here.

The Jihād of Today

As an epilogue to this paper an extract from another article from my own pen would bear reproduction here:

"A paramount need of the present times—a *Jihad* of today—is to stand up against the onslaught of irreligiousness on the world of Islam which is threatening to destroy its intellectual and cultural bases. To bring back the confidence of educated Muslim youngmen in Islamic norms and values, principles and doctrines, and, above all, in the prophethood of Muhammad, would be the greatest act of renaissance. As this class is suffering today from intellectual confusion which is creating mental alienantion to Islam, restoration of its self-confidence would serve the purpose of Islamic revival. The need of the hour today, therefore, is to combat the present-day *jahiliyah* and its thought with cogent reasoning and wisdom until Islamic precepts and principles are taken to heart with the fullest conviction.

"It is a century now since the time Europe started sowing seeds of disbelief and doubt in the minds of Muslim intelligentsia. Skepticism is now order of the day, mataphysical realities stand rejected and materialistic concepts like separation of state and religion have taken their place. We have not given thought to this urgent problem during the last hundred years, nor cared to reclaim our intellectual heritage. We have not tried to understand the

thoughts of Europe nor to analyse them with intelligence and expertise. We have spent our time in unnecessary wranglings and now we are confronted with a generation brought up in a secular atmosphere, possessing neither faith nor emotional attachment to Islam, nor even to its own people. If it has anything to do with its own folk, it is the bond of common nationality with a people who happen to be Muslims and to which it finds hinged its own political interest. But, this trend is not confined now to the educated class alone ; for, the irreligious categories of thoughts and the ideas associated with them have become popular among the masses through literature, mass media and political institutions. The danger of secularism is besetting all the Muslim nations and, God forbid, it is threatening to replace Islam in every walk of life.

"The Muslim world requires a new call to rally round Islam. The slogan of this new call should be : 'Come and revive the faith in Islam'. But only this slogan is not enough : it would first be necessary to think out how to reach the mind and heart of the class which happens to be in the saddle in Muslim countries and then, how to summon them back to Islam."

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